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FOR POLITICAL AND ECONOMIC REALISM

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Why I am a Social Crediter

by BRYAN W. MONAHAN

(Continued)

The greater part of our industrial equipment, and an even greater part of our knowledge both cultural and technical have come to us from our preceding generations. Whoever may "own" individual units of production, their use-value depends on the community. It is useless to produce a million pairs of boots if nobody wants boots—or if nobody can buy them. Now what is important about modern industry is its tremendous potential *capacity* to produce, and to increase its capacity. But that capacity is drawn on only to the extent that purchasing-power is distributed; and it is distributed not in relation to capacity to produce, but in relation to payment for work done. We cannot tell how 'rich' we actually are until the means to draw on the potential capacity of industry is distributed.

But it is quite clear that there is a tremendous unused capacity. It was revealed during the war, when fantastic quantities of goods were produced. They mostly were not, in the ordinary sense, goods of any use to civilians; but the industrial capacity which produced them could as well have produced consumers' goods. Again, a large part of our industrial effort goes into exports; and it is generally agreed—even asserted—that if foreigners would buy more we could considerably expand our exports.

I do not want in this essay to go into technicalities, and so will only say that a surplus of exports over imports is a real net loss, like war production. Sending goods out of the country without importing their equivalent simply means that there are less goods available in the home market. It is only because of unceasing propaganda to the effect that we live on our exports that prevents everyone realising that unrequited exports make us poorer than we need be.

The 'Welfare' State is a perversion of what a Social Credit Society would be. Social Credit as a system of political economy starts from the conception that power-driven machinery potentially makes all of us wealthy, both materially and in leisure, and provides the basis for spiritual development which, from a Christian point of view, is the one thing that matters.

A first approximation to our wealth is the National Debt. Apparently, the National Debt means that we owe ourselves vast sums of money—which makes the National

Debt meaningless. In fact, however, the National Debt represents part of the capital value of our real assets, and as such could be used as the basis for the distribution of a periodic dividend. Again, I do not wish to go into the technical side, and would ask my readers to concentrate on the question of whether such a dividend is desirable, if possible, which I am certain it is.

The 'Welfare' State assumes that everyone should have an income; the majority by working for it, and the ill, disabled or aged as a right. The fact that it is an admission of right, and insofar a conceding of the Social Credit case, in part, is disguised by the financial juggling which accompanies it. What the ill, disabled and aged consume is a proportion of the goods being currently produced, and that has nothing to do with financial contributions made in the past. Now of course it would be perfectly possible to pay everyone an amount equivalent to what is paid on the average to the ill, disabled and aged—a universal, equal, dividend. Nothing would be changed if this were done, and those in employment had the amount of this dividend subtracted from their wages, *with a corresponding fall in prices*. Nothing would be *physically* changed, but there would be greater psychological changes. Everyone at all times and without question would have something to fall back on, while yet retaining the incentive to 'earn' more. The complex administrative effort of 'Welfare' payments could be reduced to a fraction, with the useful possibility of its personnel entering 'productive' employment to enlarge the national cake.

This, or some such method, is of course but a first step. The fundamental idea is that the dividend, however initiated, should progressively displace the wage, whereas the principle of the 'Welfare' State is that the wage should displace the dividend—an aim which it is achieving by a deliberate policy of inflation, accompanied by high taxation and confiscatory death duties. Let no one suppose these things are done because the Government 'needs' the money. They are the practical politics of anti-Christianity. They are meant to bind man to the material level, and so inhibit his spiritual development.

The policy of Social Credit is just the reverse—progressively to free man from the shackles of material necessity, and to encourage his spiritual growth.

(Continued on page 4.)

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Treason is Secret

A NOTE UNDER "THE DEVELOPMENT OF WORLD DOMINION" ON PAGE 3 REFERS TO AN ARTICLE IN *THE DAILY GRAPHIC* (LONDON) WHICH WAS DEALT WITH EDITORIALY IN OUR ISSUE FOR MARCH 26, 1949. OUR EDITORIAL IS RE-PUBLISHED FOR EASY REFERENCE:

The *Daily Graphic* has discovered the secret traitors in the secret ballot, a discovery made long ago in the pages of this journal. The diffidence of Social Crediters in publicising the notion (which is a true notion and one which is central to all which we would see done in the State) thereby receives some measure of discouragement and some measure of rebuke. Recently, in one of those academic gatherings "where childlike wisdom sits" (and remains seated when there is any occasion for her to be up and doing) a learned person was asked, "Do you know X—?" "No," replied another, "I do not know him. I believe he is a Social Crediter." "What is that?" asked the fellow sitter. "I don't know," was the reply, "all I know is that is something mildly disreputable." Had he been a philosopher, even a philosopher merely by repute, he must have said, more ponderously perhaps, but more fully, "I do not know things. I know only what is said about things, and not all of what is said about things, but only such fragments as are muttered under the breath, or blown towards me in the trances of the blast. I am, by training (and that is the only principle upon which I have been taught to rely) deaf to all that is not shouted from the rooftops, blown hither and thither and *borne back*: that I trust: that is reputation. I never seek anything out. That would be to go looking for trouble: I should be borne on, not back, away from these comfortable chairs in which we sit."

Now that the *Daily Graphic* has discovered that "The secret ballot enables people to vote for a Communist candidate without showing their hands—and their treachery," it may be 'mildly reputable' to repeat what is already known. "It is an ironical twist of events," says the *Daily Graphic*, "that a valuable reform in our electoral scheme should now be a source of danger to Socialists and Conservatives alike. The day may come when, in the interests of national survival, we shall have to reconsider our attitude to the secret ballot." We speculate about the identity of those to whom, in these circumstances, a "valuable reform" has been of any value, and also con-

cerning the inveterate futurism which governs the outlook upon the state's emergency. Whatever can happen here, it hasn't happened yet, says the *Graphic*; to which we are prone to reply that it is becoming fairly widely understood that the Revolution can happen, has happened and is triumphantly proceeding on its way in all countries and not least in this. The continued existence of mankind is bound up, in our opinion, with the discovery of means to counteract it before it goes any further. Admittedly the abolition of the secret ballot is one of them; and the day to effect it has come but may soon pass by forever unless opportunity is seized while it exists. Clearly, the *Daily Graphic* intends that it should be understood to believe that it still does exist.

There is always the possibility, such is the organisation of our newspapers, that the ventilation of an idea new to their public is a measure designed to draw a measurable response, and that the objective is assessment of the quality and quantity of the response and not at all what it seems on the surface. But you don't measure wind pressures unless you are anxious for the stability of structures subject to the violence of winds. When there is a gale, most people close their doors.

Automation

Addressing the overseas conference organised by the Institute of Personnel Management which was held at Cambridge last week, Professor B. R. Williams, University College of North Staffs., said, "With the development of machinery we have got increasingly above the level of subsistence. We are therefore able to turn the greater part of our energies to cultural and other things. We have created the potentialities of leisure which we can use for good living, but machines, however complicated, will not help us to live well. We have got to find ways of doing that ourselves."

—*The Electrical Journal*, September 21, 1956

The Renaissance

"Because of the lustre of this genius, the Renaissance is often regarded erroneously as a golden age, whereas, upon reflection, it becomes obvious that such pinnacles of achievement can never be climbed in a single generation. Genius of this order is inevitably a plant of slow growth, the flower of generations of slowly accumulated learning, tradition, and creative power. In the hothouse of the Renaissance the carefully tended mediaeval buds soon blossomed and as soon became overblown. The artistic glories of the late sixteenth and early seventeenth centuries, in fact, represent the final achievement of the Middle Ages, and the expression of the new age is to be found, not in the work of Shakespeare or Ben Jonson, but in the voice of Niccolo Machiavelli."

—L. T. C. Rolt, *High Horse Riderless*, p. 57.

Social Credit Secretariat

Mr. A. Ferguson has been appointed Director of Revenue for Australia, effective as from July, 5, 1957.

The Development of World Dominion

During the period of the Socialist Administration in Great Britain, following the end of World War II, *The Social Crediter* analysed the activities of that administration in our progress to disaster; and emphasised over and over that a change of administration would not mean a change of policy. The Constitutional issue, philosophy, politics, economics and strategy were examined in the notes under the heading "From Week to Week." Written or inspired by the late C. H. Douglas, these notes are a permanent and invaluable addition to our understanding of the policies of opposed philosophies, and we propose to republish a considerable selection of them, both for their relevance to a situation which has developed but not otherwise altered under a 'new' Administration, and for the benefit of new readers of this journal to whom otherwise they are not readily available.

The date of original publication is given in brackets after each item.

It may be remembered that we published a document purporting to come, and bearing evidence of proceeding from, an agent of the Kremlin who is also an employee of the New York Sanhedrin, which instructed its receiver how to disrupt the British Columbia Social Credit Movement. The document had more than a local interest, and its tenour was that the Sanhedrin had been caught napping by Aberhart in Alberta, and that there must be no repetition anywhere.

We are reminded of this incident by an article in the *Daily Graphic* of May 14, 1949, entitled, "Here's the Talking Point for the Week-end."

It consists of a competent description of the ballot-box procedure at the recent local elections, demonstrates conclusively that this procedure provides full information in regard to the voter's preference *to the authorities but not to the public*, states categorically that the procedure is identical with that of a parliamentary ballot, and concludes in words which we quote verbatim:

"Everybody will agree that in parliamentary elections, and in local elections run on party lines, it is essential that there should be a *secret*, not a semi-secret ballot.

"No matter how worthy the officials at these elections may be—and I do not for a moment suggest that they are anything but honourable and trustworthy men—the mere fact that they could discover the way electors vote does, to my mind destroy the whole of the carefully planned secret ballot system on which we pride ourselves.

"I would go further and say that absolute secrecy of the ballot is the greatest safeguard of democracy.

"Lose this secrecy and you have taken the first step towards the destruction of our democratic freedom."

It is entirely possible, and we do not suggest otherwise, that the eminently respectable newspaper in which it appears, and the writer of the article, believe (a) that the secret ballot is desirable, (b) that so little importance is attached to it that the fact that it gives full information to those in power has been overlooked, (c) that the kind of

democracy we now have, and the secret ballot are both interlocked and self-evidently desirable (notice the careful qualification, *democratic freedom*).

The technique of this article is one which is familiar to lawyers—false emphasis. The point to which you are to devote your week-end talking, in itself a suggestion of considerable moment, is the paramount importance that the ballot should be *really* secret to the exclusion of any suggestion that it should be replaced by an open vote.

Having in view the fact that the *Daily Graphic*, with what may be by present standards, described as considerable courage, raised the real issue [see page 2] we regard the appearance of a prominent red herring as being a matter of considerable significance. As a practical, if merely primary step to the defeat of the Sanhedrin, which together with the Opium and Chemical Cartels, is strangling us, it is necessary to understand that a mass population entirely uninstructed in the elements of world politics and trained to loot is essential and is used as a club to batter the culture, or if you prefer it, the religion (since they are one different aspects of the same thing) which they hate so bitterly.

(May 28, 1949.)

With the inclusion of 'citizens of the Republic of Ireland' in those who are entitled to vote by the secret ballot in the coming General Elections in England, Scotland and Wales, the electoral system would appear to many to have reached the *reductio ad absurdum*.

Unless we are much mistaken, however, there is a technique in operation, of which this is perhaps one instance, which may be described in military terms as that of the flying commando. It is common in Canada. Constituencies, such as, for instance, the Cartier Division of Montreal openly carved out to provide a safe seat for Jews and Communists, form one example of the technique, which may either move the constituency to the voter, or, as we suspect is being arranged in this country in addition to the gerrymandering of the constituencies, to move the voter, or at any rate his cross on the ballot paper, to where it will produce the planned result. With the aid of the postal vote, it should be quite easy, and Mr. Sidney Stanley, or Wolkan, can again render service to "the Government." And, so far as we are aware, not a voice is raised against revolution by racket, outside our own.

(August 20, 1949.)

"Whose Service is Perfect Freedom"

by

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WHY I AM A SOCIAL CREDITER—

(continued from page 1).

There is no suggestion that that could be done in a day, or even in a generation. But the all-important thing is the aim. The aim is to foster by every means possible the maximum development and differentiation of the individual. It would mean a different objective in education, and a new emphasis by the Churches—an emphasis on the teaching “I came that ye might have *life* more abundantly.”

I am not a theologian, and would not write what follows except that there are indications of a similar line of thought in theological circles.

There really can be little doubt that the traditional teaching of the Church makes less and less sense to modern man. On the other hand, there is equally no doubt that Christianity is one of the most powerful spiritual forces in history. The explanation of these facts lies, I believe—and, as I remarked, there is support in theological circles for the belief—in a confusion between the myths and the meaning of Christianity. The myths and the doctrines of Christianity incarnate truths; but the language in which they are expressed derives from a period entirely unlike our own; a period when man's conception of practically everything in the Universe was radically different from ours. To take a minor example, mediaeval man could quite easily believe in a Hell of fire and brimstone, located somewhere under his feet. Few people could hold that belief to-day. But that is far from meaning that there is no such thing as Hell.

The core of Christianity is its revelation of the nature of Man and his relation to God. But that revelation had necessarily to be couched in language suited to the concepts of Christ's contemporaries. That is why so much of Christ's teaching is in the form of parables, which clearly separate the *meaning* of the parable from its form in a way which enables the meaning to be apparent through the centuries.

Modern man no doubt is apt to associate the word Spirit with something that can be kept in a bottle, or else he fails to conceive it at all. And yet, in the light of contemporary knowledge and understanding, it is perhaps more easily conceived than ever. Spirit is creative initiative. It is the power that makes events other than they would have been in the routine of nature or custom.

It is being said on every hand that we need a spiritual revival. This demand really means that we need a formulation of the nature of man the truth of which is self-evident to modern man. If man is nothing but a collection of physico-chemical reactions, he doesn't differ in any essential from a lump of rock, and his future is of no consequence. But if he is primarily Spirit *utilising* physico-chemical reactions, his life on this earth is in vain unless he experiences himself as primarily Spirit, and leads his life to achieve the flowering of his Spirit.

Spirit stands opposed to routine. Spirit may *create* routine, but is active as such only in an act of creation. Therefore to tie men to routine is to deny the life of the Spirit. Early life consisted almost entirely of routine, of conformity to necessity. It is only in our age that the

possibility of relegating to machines a large part of the routine of getting a living has become apparent. But the true benefit and use of machines is lost if they merely enable man to get more ‘work’ done, and to squander in a few centuries the resources of the earth.

One of our modern standpoints which enables us to see more clearly is the recognition that many age-old problems are wrongly put. One of these is the problem of the meaning of life on earth. I do not believe there is an answer to this general question. The true problem is: “What meaning is *given* to each particular life by the person living that life?” To be born, to be indoctrinated, to be ‘fully employed,’ to die—is a senseless routine. But to be born, to become conscious, and to put a meaning into one's life is the highest creative activity, to which the routine of life should be entirely subordinated. By this I mean that it is not what one does that matters, but why one does it. It is not the technique of the artist which matters, but what he creates. Of course, the highest creative achievements require perfected techniques for their adequate embodiment; but perfected techniques become unconscious, and are only the means to the expression of creative activity.

Looked at from this point of view, what we call employment has two aspects. The first is the aspect of necessity. Man's basic physical necessity is to get and consume food, because he lives physically by the transformation of energy. The human and some other animals, require in addition the equivalent of some form of clothes and shelter. The measure of the amount of ‘employment’ required to meet these necessities is provided by animals. Some animals, notably carnivores living in fertile areas, hardly need “work” at all. Others, particularly vegetarians, consume a large proportion of their time in obtaining food, simply because of the bulk they must consume to obtain the vital constituents they need.

The other aspect of ‘employment’ is self-employment, or voluntary employment. We do not think of this as employment; we call it play, or the pursuit of a hobby, or devotion to a cause. Because it arises from personal initiative, it is a spiritual activity, in contrast to activity imposed by material necessity.

Thus, from a spiritual point of view, work is bad while play is good. This at first sight surprising proposition is, however, confirmed by experience. We are always attracted, and often enchanted, by the display of free initiative. It is the play of infants and children and even of animals which we love. It is works of art which inspire us. It is the creative aspect of work in progress which draws our attention. Against this, work “for a living” for the most part requires compulsion. This is not because there is something wrong with human nature—for otherwise it would not be “nature.” It is because work in excess of what is strictly necessary is unnatural. “Consider the birds of the air . . . the lilies in the field . . .” Will we never take Christianity seriously?

Social Credit is the way to take Christianity seriously.

(To be continued.)